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Note by the Secretariat

Addendum

United Nations Educational, Scientific and Cultural Organization

Summary

At its third session, the United Nations Permanent Forum on Indigenous Issues addressed 16 recommendations exclusively or mainly to the United Nations Educational, Scientific and Cultural Organization (UNESCO) and a 14 further recommendations to other United Nations agencies, including UNESCO. The recommendations can be regrouped under four thematic areas reflecting the focus of the third session on education and gender issues: (a) indigenous pedagogy and education policies; (b) indigenous knowledge systems and their transmission to the next generation; (c) indigenous cultural and natural heritage, especially languages and underwater heritage; and (d) cultural dimensions of indigenous gender relations, women's rights and roles. UNESCO's response is made within the framework of the UNESCO Universal Declaration on Cultural Diversity and its Action Plan, adopted in 2001, which are guiding instruments to much of UNESCO's work, in compliance with the mandates of the first — and now the second — International Decade of the World's Indigenous People. It recognizes indigenous cultures as part of the common heritage of humanity, but also emphasizes the protection of indigenous peoples' human rights and fundamental freedoms as "an ethical imperative, inseparable from respect for human dignity" (article 4, Universal Declaration on Cultural Diversity).

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While the two previous UNESCO contributions to the annual sessions of the Permanent Forum already included substantive information on UNESCO's actions in the above-mentioned areas, the present document emphasizes recent developments and achievements as well as significant activities planned for the near future.

The report follows the structure suggested by the Forum's secretariat in order to facilitate its work of synthesizing the contributions from different agencies.

Contents

		Paragraphs	*Page*
I.	Response to the recommendations of the Permanent Forum on Indigenous Issues at its third session addressed exclusively to the United Nations Educational, Scientific and Cultural Organization	1–30	3
II.	Response to the recommendations of the Permanent Forum on Indigenous Issues at its third session addressed to the United Nations system	31–51	9
III.	Other significant information regarding indigenous issues within the United Nations Educational, Scientific and Cultural Organization	52–54	14
IV.	Millennium Development Goals and indigenous peoples	55–60	15

I. Response to the recommendations of the Permanent Forum on Indigenous Issues at its third session addressed exclusively to the United Nations Educational, Scientific and Cultural Organization[1]

A. Education[2]

1. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has continued its work on indigenous education through the preparation of publications, information materials, support to regional conferences and the organization of expert group meetings and seminars. The latest publication, entitled "The challenge of indigenous education: practice and perspectives", provides a succinct overview of current thinking and practice in the area of indigenous education. The preface to the publication was written by the former Chair of the Permanent Forum on Indigenous Issues, Mr. Ole Henrik Magga.

2. UNESCO organized the expert seminar "Indigenous Education in the 21st Century" jointly with the Office of the United Nations High Commissioner for Human Rights (OHCHR) from 18 to 20 October 2004 at UNESCO headquarters in Paris. It was attended by over 60 experts in the field of indigenous peoples and education, government representatives, academics and representatives of non-governmental organizations. The experts discussed issues related to indigenous peoples' access to quality education (describing examples of factors that limit indigenous access to education as well as best practices to overcome the existing barriers), culturally appropriate quality education (describing examples of programmes with the aim of offering an education system that is culturally aware of indigenous differences) and participatory approaches and higher education for indigenous peoples. The experts, who submitted a total of 16 working papers, drew up a set of conclusions and recommendations. The event was attended by representatives of the Permanent Forum.

3. As requested at the fourth session of the Forum, some discussion was devoted to the issues of boarding schools as strategies to ensure the right to education of indigenous peoples. In a few countries, residential or boarding schools have worked in a positive way, especially if close contact with the pupil's local community was maintained. In others, however, they have had negative effects on the identity building of the indigenous pupils as well as on the preservation of indigenous languages and cultures.

4. The experts attending the October seminar asked the Special Rapporteur of the Commission on Human Rights on the situation of human rights and fundamental freedoms of indigenous people to take into account their conclusions and recommendations in preparing his report to the Commission and to transmit them to the relevant United Nations bodies for their information. The full report on the seminar will be submitted to the Working Group on Indigenous Populations at its twenty-third session. The report of the Special Rapporteur is contained in document E/CN.4/2005/88/Add.4.

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[1] See *Official Records of the Economic and Social Council, 2004, Supplement No. 23* (E/2004/43), chap. I.

[2] Ibid., paras. 20 (b), (c) and (f).

5. UNESCO co-sponsored the sixth Latin American Congress on Intercultural Bilingual Education, hosted by the Ministry of Education of Chile in October 2004. The organization also supported presentations on languages, identity and globalization and community initiatives on indigenous education.

6. UNESCO is currently exploring collaboration in regard to the International Year of Sport and Physical Education, in particular concerning the promotion of indigenous games with members of the Permanent Forum.

7. UNESCO has continued its collaboration with ministries at the country level to promote education policy reform in favour of indigenous peoples. UNESCO provides technical assistance to the elaboration of national and regional projects and programmes on developing culturally relevant curricula and educational materials as well as classroom pedagogy to improve access to and quality of indigenous education in all countries in which indigenous peoples have an important presence. Examples of countries with ongoing collaboration include Guatemala, Brazil and Mexico. UNESCO has also signed agreements with ministries to expand secondary and tertiary education to indigenous peoples through a diversification of delivery and support structures (for example Brazil and Ecuador). In Asia, a regional project on increasing literacy rates among ethnic minorities involves a number of indigenous communities in Bangladesh, China, the Philippines, Cambodia, Indonesia, Myanmar, Nepal and Viet Nam.

8. UNESCO has continued to play its role in providing an international framework for education policy and practices. In the context of the Education for All Framework for Action, UNESCO has emphasized the need for culturally and linguistically pertinent curricula in which indigenous peoples' history, values, languages, oral traditions and spirituality are recognized, respected and promoted. In 2004, UNESCO published a position paper entitled "Plurality of Literacy and its Implications for Policies and Programmes" with the intention of clarifying the plural notion of literacy and suggesting concrete actions through which policy makers and programme providers might more effectively address the needs of learners. The paper emphasized that rather than imposing a foreign literacy on an indigenous culture and thus undermining existing modes of thought and social organization, literacy policies and programmes should respect these and build upon local knowledge and experiences. UNESCO collaborates with OHCHR on the rights of indigenous peoples regarding their languages, cultures and knowledge. As reported in UNESCO's 2003 report to the Forum, the organization also developed a position paper on education in a multilingual world, which presented a set of guidelines illustrating UNESCO's approach to language and education in the twenty-first century with special reference to indigenous peoples.

9. UNESCO invites the Permanent Forum to explore the idea of a world indigenous education conference with UNESCO member States so that a corresponding request could also be addressed to the UNESCO Director-General from them. It should be noted that the above-mentioned expert seminar on "Indigenous Education in the 21st Century" and its follow-up can be seen as part of a process to draw the attention of education policy makers and practitioners to the issues involved in promoting indigenous education. The seminar also provides a good example of involving representatives of indigenous peoples and the Forum in United Nations activities in the field of education.

B. Culture[3]

10. It should be noted that UNESCO's response to all the other recommendations of the Permanent Forum made in the areas of education and culture are also carried out within the framework of the Universal Declaration on Cultural Diversity and its Action Plan. The 12 articles of the Declaration cover different dimensions of cultural diversity: (a) identity, diversity and pluralism; (b) cultural diversity and human rights; (c) cultural diversity and creativity; and (d) cultural diversity and international solidarity. The Action Plan identified 20 areas in which interventions are necessary, including not only protection of cultural heritage, but also issues related to multicultural societies and education, indigenous knowledge systems, intercultural dialogue, strategies for cultural pluralism and the use of new technologies and media.

11. The UNESCO Convention on the Protection of the Underwater Cultural Heritage, adopted in 2001 and now undergoing the ratification process, makes no specific mention of indigenous heritage, but rule 5 of the Convention states: "Activities directed at underwater cultural heritage shall avoid the unnecessary disturbance of human remains or venerated sites".

12. The issuance of a publication on water issues initiated by indigenous peoples at the Third World Water Forum (Kyoto, Shiga and Osaka, Japan, March 2003) is under preparation with Wageningen University within the framework of UNESCO's interdisciplinary Local Indigenous Knowledge Systems project. It will include reflections on worldviews, traditional water management methods and rights, as well as the Indigenous Peoples Kyoto Water Declaration. The publication will also serve to sensitize decision makers to the need to strengthen the voice of indigenous peoples at the next World Water Forum, scheduled for 2006.

13. The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, adopted in 2003 and currently undergoing ratification, is a key international standard-setting instrument for the promotion and recovery of indigenous oral tradition, which refers to oral traditions and expressions as one of the manifestations of intangible cultural heritage, including language as a vehicle.

14. The Convention also foresees incorporating in the "Representative List of the Intangible Cultural Heritage of Humanity" items already proclaimed "masterpieces of the Oral and Intangible Heritage of Humanity". These masterpieces include oral heritage and cultural manifestations of the Zapara people (Ecuador, Peru), the graphic and oral traditions of the Wajapi (Brazil), the oral traditions of the Aka Pygmies (Central African Republic) and the Hudhud chants of the Ifugao (the Philippines).

15. The Convention aims at protecting practices, representations, expressions, knowledge and skills that communities and groups recognize as part of their cultural heritage. The preamble makes explicit reference to indigenous communities, recognizing that they play an important role in the production, safeguarding, maintenance and recreation of the intangible cultural heritage.

16. Eleven countries have already ratified the Convention for the Safeguarding of the Intangible Cultural Heritage, and UNESCO will continue to organize various

[3] Ibid., paras. 33 (a) and (c), 34 (b), (c) and (d).

types of meetings, both in the regions concerned and at headquarters, in order to explain what the Convention is about and what may be the advantages for member States in becoming a party to it. A series of eight regional meetings have been held, to which all member States of UNESCO were asked to send representatives (Dakar, 8-10 June 2004; Brazil, 28-30 June 2004; New Delhi, September 2004; Nairobi, November 2004; Kazan, Russian Federation, December 2004; Algeria, January 2005; Dominica, February 2005; Fiji, March 2005).

17. An information kit was prepared for use at these meetings, and the secretariat also coordinated the development of manuals, written by experts from all regions; the manuals deal with, inter alia, methodologies for implementing safeguards.

18. Regarding the implementation process at national levels, article 15 of the Convention states that "each State Party shall endeavour to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management". UNESCO invites indigenous peoples to take a proactive approach towards greater involvement at all stages of safeguarding their intangible cultural heritage.

19. An international symposium on "Conserving cultural and biological diversity: the role of sacred natural sites and cultural landscapes" will be held in Tokyo from 30 May to 2 June 2005 by UNESCO and the United Nations University, in collaboration with the World Conservation Union (IUCN), the secretariat of the Convention on Biological Diversity, the secretariat of the United Nations Permanent Forum on Indigenous Issues, and the Food and Agriculture Organization of the United Nations (FAO). The symposium aims to highlight the relationship between the natural and cultural diversity of our planet. All over the world, sacred natural sites and cultural landscapes are expressions of traditional beliefs and land management systems of local and indigenous communities, and understanding the links between nature and culture is important for safeguarding both biological diversity and cultural integrity. Bringing culture and nature closer together in a comprehensive approach, the symposium will present case studies on sacred natural sites and associative cultural landscapes worldwide. Conservation and water experts, anthropologists, ecologists, government officials and representatives of indigenous and local communities will exchange information and views on how to conserve and manage those sites, which often have highly symbolic and cultural significance and scenic beauty, and on how to prevent adverse impacts on the traditional knowledge and lifestyles of the indigenous and local communities concerned. As an outcome of the symposium, guidelines on the conservation and management of such sites will be elaborated for the preservation of our earth's tangible and intangible heritage. Many examples of sacred natural sites and cultural landscapes are either UNESCO World Heritage sites and/or biosphere reserves.

20. The International Network on Sacred Natural Sites for Biodiversity Conservation emerged from a workshop entitled "The importance of sacred natural sites for biodiversity conservation", held in Kunming and Xishuangbanna Biosphere Reserve in China in February 2003. The workshop was organized by UNESCO in collaboration with the Kunming Institute of Botany of the Chinese Academy of Sciences, the Xishuangbanna Tropical Botanical Garden and the Chinese National Committee. The network has a scientific objective (to better understand the mechanisms of culture-based environmental conservation using specific case

studies) and a policy-relevant objective (to prepare policy guidelines on the recognition and management of sacred natural sites based on the voluntary cooperation of local communities).[4]

21. UNESCO published an article by Mechtild Rössler entitled "Managing World Heritage Cultural Landscapes and Sacred Sites" in *World Heritage Papers*, No. 13 (2004). The article includes information regarding new possibilities to strengthen the protection of the cultural heritage of indigenous peoples and their conservation practices under the Convention concerning the Protection of the World Cultural and Natural Heritage. While the original text of the Convention did not make explicit reference to indigenous peoples or their expertise and conservation experiences, with the introduction of the cultural landscapes categories in 1992, far-reaching changes were also made to the management and legal provisions of the Convention's operational guidelines. For the first time in the history of the Convention, traditional management mechanisms and customary law were considered acceptable forms of protection for a cultural site. The conservation of World Heritage cultural landscapes and sacred sites can demonstrate the principles of sustainable land-use and of the maintenance of local diversity, which should spread through the management of the surrounding environment as a whole. The fifth World Parks Congress (Durban, South Africa, 2003) explored such close links between the World Heritage Convention, other international agreements (including those recognizing indigenous rights) and national legal instruments, as well as physical links between different categories of protected areas, in its workshop programme entitled "Linkages in landscape and seascape".[5]

22. The attempt to establish a world heritage indigenous peoples council of experts and other initiatives relating to world heritage and indigenous peoples also indicates a growing awareness of indigenous peoples' roles and stakes in world heritage protection. This issue was discussed by the World Heritage Committee in 2001. **A number of Committee members, observers and the representatives of the advisory bodies commented that indigenous peoples have a special role with respect to certain world heritage properties and that a network could provide a positive forum for an exchange of information and experience concerning their protection. It was proposed that indigenous peoples could meet on their own initiative, be included as part of State Party delegations to the Committee and be encouraged to involve themselves in the work of UNESCO relating to the intangible heritage. In the end, the Committee did not approve the establishment of a world heritage indigenous peoples council of experts as a consultative body of the Committee or as a network reporting to the Committee.** However, the Committee encouraged professional research and an exchange of views on the subject.[6]

23. Some examples of meetings that are of interest to the Forum and indigenous peoples' representatives include:

- Intergovernmental meetings of experts on the preliminary draft Convention on the protection of the diversity of cultural contents and artistic expressions in September 2004 and February 2005

[4] See http://www.unesco.org/mab/ and http://biowest.ac.cn/sns/.

[5] See http://whc.unesco.org/.

[6] Reports on this subject are available at: http://whc.unesco.org/archive/2001/whc-01-conf208-24e.pdf.

- Expert seminar "Indigenous Education in the 21st Century" organized jointly by UNESCO and OHCHR from 18 to 20 October 2004 at UNESCO headquarters in Paris
- Expert meeting on safeguarding the transmission of local and indigenous knowledge of nature and linking biological and cultural diversity, organized by UNESCO in collaboration with the Japan Centre for Area Studies and the Secretariat of the 2005 World Exposition in Aichi, Japan, from 14 to 16 April 2005
- An international symposium on "Conserving cultural and biological diversity: the role of sacred natural sites and cultural landscapes" to be held in Tokyo from 30 May to 2 June 2005, organized by UNESCO and several of its partners, including the secretariat of the Permanent Forum.

C. Initiatives concerning the Culture and Communication and Information Sectors of the United Nations Educational, Scientific and Cultural Organization[7]

24. The UNESCO Endangered Languages Programme is more than a programme to record endangered indigenous languages. It also intends to safeguard them. "Safeguarding" is defined as ensuring the viability of languages, including their identification, documentation, research, preservation, protection, enhancement, transmission (particularly through formal and non-formal education) and revitalization, as defined in article 2, paragraph 3, of the Convention for the Safeguarding of the Intangible Cultural Heritage.

25. The Endangered Languages Programme is furthermore guided by two texts prepared by the participants of the 2003 UNESCO expert meeting on endangered languages, entitled "Language, vitality and endangerment" and "Recommendations for action plans". Both texts stress the importance of promoting training in and the use of endangered languages. Representatives of indigenous peoples took part in the meeting.

26. To explore the application of these texts and guidelines, UNESCO is currently carrying out a series of pilot projects in different parts of the world, with a special focus on the languages of indigenous peoples. All projects contain components aiming at local capacity-building, the collection of oral traditions, the production of learning materials and the use of the languages in formal and non-formal education to ensure the project's sustainability and the intergenerational transmission of the languages and traditional knowledge. The following indigenous languages have, thus far, been included: from Niger, the language of the Touareg and especially the ancient script called Tifinagh; from China, the minority languages Lakkia (spoken in the Jinxiu Yao Autonomous County) and Tujia (spoken in the Xiangxi Tujia-Miao and Enshi Tujia-Miao Autonomous Prefectures); from Brazil, the indigenous languages Karajá, Karitiána, Kuikúru; from Nigeria, the Iigau and Iyinno languages; from Cameroon, the languages Gbete, Bebil and Bebele, of South-west Bertoua.

[7] *Official Records of the Economic and Social Council, 2004, Supplement No. 23* (E/2004/43), chap. I, paras. 34 (e) and 35 (a)-(e).

27. A UNESCO Register of Best Practices of Language Preservation has recently been launched to give visibility to successful language preservation and revitalization efforts throughout the world. UNESCO invites the Permanent Forum to encourage indigenous communities speaking endangered languages and non-governmental organizations to support this initiative by sharing good experiences in the preservation, revitalization and promotion of endangered languages with a wider public.

28. After two print editions of the UNESCO *Atlas of the World's Languages in Danger of Disappearing*, the information collected on a large number of endangered languages in all parts of the world will soon be available online starting with the map of the African continent. The information will be regularly updated. **The Permanent Forum is invited to comment on the existing information and to make available additional information for the users of the online Atlas.**

29. UNESCO's Communication and Information Sector supported the development of standards to ensure the presence of endangered languages in the digitalized environment as well as research on language scripts and their representation in information exchange standards (UNICODE). Balinese and N'Ko are among the examples.

30. The Permanent Forum made five recommendations regarding the analysis of indigenous gender relations and the promotion of indigenous women to UNESCO. UNESCO is still in the process of improving in-house dialogue on indigenous gender issues in order to get an overview of which of its programmes and activities already directly or indirectly address some of the issues raised in the recommendation, notably through its programmes on literacy for women, cultural approaches to HIV/AIDS, the gender and human rights work of the Social and Human Science Sector as well as some programmes in the Culture Sector. The gender section of the Bureau of Strategic Planning is involved in facilitating the in-house dialogue on the recommendations concerning indigenous women and gender relations.

II. Response to the recommendations of the Permanent Forum on Indigenous Issues at its third session addressed to the United Nations system

A. Indigenous women[8]

31. The UNESCO Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance stipulates the need to develop scientific research and reflection on the phenomena of racism, discrimination and xenophobia with regard to the link between discrimination and women. UNESCO will strengthen research on the phenomena of the accumulation and superposition of forms of discrimination standing in the way of equality between women and men and of an improved status for women in different societies, including indigenous communities.

[8] Ibid., paras. 5 and 8.

32. UNESCO is participating in the special inter-agency task force on indigenous women facilitated by the secretariat of the Permanent Forum and, as mentioned in the response to the recommendation in the diversity of gender relations in indigenous communities,[7] will continue to explore possibilities for strengthening the consideration of indigenous women's and gender issues in its programme.

B. Education[9]

33. UNESCO has continued its work on indigenous knowledge systems and cultural practices through case studies with indigenous communities, training activities, the development of methodological tools, standard-setting instruments, the preparation of publications, information materials and the organization of expert group meetings and seminars. The different Sectors work in this area on an individual and interdisciplinary basis.

34. The protection, use and promotion of indigenous knowledge is part and parcel of the Action Plan of the Universal Declaration on Cultural Diversity (see points 3 and 14 of the Action Plan), since UNESCO considers it a matter of priority to encourage efforts to stabilize and revitalize indigenous knowledge systems as well as the cultural heritage, resources and identity of indigenous peoples, in particular those who are displaced, fragmented and stigmatized.

35. The preliminary draft convention on the protection of the diversity of cultural contents and artistic expressions was discussed at the second intergovernmental meeting of experts that took place in February 2005. Ms. Otilia Lux de Coti from the Permanent Forum participated as an observer, conscious of the fact that the convention could provide an important instrument for ensuring the right of indigenous peoples to create and disseminate their cultural goods and services as well as their traditional expressions so that they may benefit from them. Mr. Ole Henrik Magga had participated on behalf of the Forum as an observer at the first intergovernmental meeting in September 2004. As explained in earlier reports to the Forum, the preliminary convention was drafted in line with the Action Plan of the Universal Declaration on Cultural Diversity, which foresees the development of an international legal instrument on cultural diversity. This draft convention focuses specifically on the aspect of creative diversity. The draft convention will be presented to the UNESCO General Conference in 2005.

C. Cultural resource mapping with indigenous communities

36. UNESCO's programme on integrating pluralism and intercultural dialogue in the development of indigenous communities has developed a number of methodological approaches and tools on cultural resource mapping for the empowerment of indigenous communities through eight projects with indigenous communities across the regions: the San in South Africa, the Pygmies in Gabon, the Pygmies in the Central African Republic, the Uru in Bolivia, the Maya in Yucatan, Mexico, the Ticuna in the Bolivian Amazon, the Banabans in Fiji and indigenous communities in Mindanao, the Philippines. UNESCO sees cultural mapping in the context of empowering indigenous communities as a technique, a tool and a

[9] Ibid., para. 20 (a).

methodology that allows for: (a) the elucidation of indigenous knowledge and (b) the creation of media and forms of expression that permit different voices and cultural systems to enter into dialogue around that knowledge. The purpose of cultural mapping is not the mapping in itself, but the intergenerational dialogue about the knowledge that is shared in the process, the discovery of how indigenous (or other local) knowledge systems used to be transmitted and the search for new ways for their transmission and use today. Cultural mapping is not a question of the recovery and recording of indigenous knowledge, it is a question of respect and revitalization. Indigenous peoples must first and foremost control their own information. Merely collecting and documenting indigenous environmental knowledge is, in fact, counterproductive.

37. Two CD-ROMs on (a) cultural diversity and indigenous peoples and (b) the international forum for local cultural expression and communication have been produced as well as a number of other resource materials on the concept of cultural mapping with indigenous peoples. UNESCO foresees for 2005 a study on possibilities for preparing cultural resource mapping with the "isolated indians" of the Amazon.

38. A training seminar for UNESCO staff from Asia and the Pacific and local partners on cultural resource mapping, in particular with indigenous communities, was held in Bangkok from 14 to 17 December 2004. The training was intended to feed into the work on developing a cultural diversity programming lens and to improve the implementation of pilot projects. The regional office is exploring the possibility of carrying out a transnational pilot project on cultural mapping, since national boundaries around Asia are typically drawn through indigenous minority communities. Transboundary projects would therefore also serve to promote intercultural dialogue between indigenous communities and between countries.

39. The UNESCO pilot project, entitled "A place for indigenous people in protected areas, Surin Islands, Andaman Sea, Thailand", provides an example of how appropriate technology and "wise practice" of indigenous peoples can be maintained through the understanding and appreciation of indigenous knowledge. It showed how the practices of the Moken people promotes sustainable livelihood, thereby ensuring the continuity of indigenous cultural pride and identity. The project also provided a model of cultural and natural environmental conservation that can be adapted to other islands with a similar context.

40. The project "The Sahara of Cultures and People — Toward Strategies for the Sustainable Development of Tourism" builds on the local knowledge and cultures of local communities in Algeria, Chad, Egypt, the Libyan Arab Jamahiriya, Mali, Mauritania, Morocco, Niger, the Sudan and Tunisia. The Touareg are the local communities concerned in a number of these countries. For UNESCO, tourism is considered as a tool for the enhancement and promotion of cultural heritage and cultural diversity and a mechanism for the pursuit of development goals and the empowerment of populations, mainly through community-based tourism activities. The role of indigenous people is crucial in the development of policies framework and projects, as these people must be at the heart of the decision-making process in order to promote their cultural values, adapt the approach to tourism to their vision of life, facilitate authentic contacts with visitors and truly benefit from the tourism industry.

41. A publication is being prepared on the role of indigenous traditions and leaders in conflict prevention as a follow-up to the first International Conference on

Intercultural Dialogue and the Culture of Peace in Central Africa and the Great Lakes Region.

42. UNESCO published a brochure entitled "South Africa: Life Forces and Life Choices" within the framework of its programme on a cultural approach to HIV/AIDS prevention and care. The brochure describes a project carried out with the South African San Institute and with the San peoples of the southern Kalahari and outlines, in particular, how traditional knowledge and the culture of the San people can be a resource for facing the HIV/AIDS epidemic. UNESCO is also working in Central America on culturally appropriate education and communication for behavioural change among indigenous populations, with special attention to the Maya peoples. A preliminary study has been completed and a training and awareness-raising workshop took place in Guatemala in May 2004.

43. A paper on challenges for UNESCO regarding the sustainability of indigenous cultures and knowledge in the next generation was prepared by the Division of Cultural Policies and Intercultural Dialogue and presented to the conference on "Knowledge in the Next Generation: Major Challenges Regarding the Sustainability of Indigenous Cultures" in Tromso, Norway, in 2004. The Division further elaborated a paper on the work of UNESCO on cultural diversity and principles of free, prior and informed consent regarding indigenous peoples, presented at the International Workshop on Free, Prior and Informed Consent and Indigenous Peoples, organized by the Department of Economic and Social Affairs of the secretariat of the Permanent Forum in New York, in 2005. Both events were co-organized by the Permanent Forum.

D. Initiatives involving more than one Sector[10]

44. An interdisciplinary project, entitled "Information and Communication Technologies for Intercultural Dialogue: Developing Communication Capacities of Indigenous Peoples", was organized, aimed at promoting indigenous peoples' knowledge and cultural resources, revitalizing indigenous peoples' identity by fostering their access to and use of new technologies and increasing intercultural dialogue between indigenous peoples, public authorities and other groups. Local content based on local knowledge is being generated by the following indigenous communities across the globe and local communication capacities are upgraded accordingly: the Pygmies in Gabon, the San in South Africa, the Himbas in Namibia, the Quechuas in Peru, the Lecos, Tsimanes, Esse Ejjas, Mosetenes, Tacanas, Aymaras and the people of the Baures region in Bolivia and the Kiowas in the United States of America.

45. Regarding the interdisciplinary project on Local Indigenous Knowledge Systems (LINKS), the project team continued its activities and launched a number of field projects to record indigenous knowledge, with a particular focus on knowledge of the natural world. On the basis of that information, the project team will develop pedagogical materials to enhance indigenous content in school programmes. This is part of LINK's efforts to reinforce the transmission of indigenous knowledge from elders to youth in order to maintain its dynamism and vibrancy within communities. Projects are under way involving the Mapuche-

[10] Ibid., paras. 20 (d) and (j).

Pehuenche in Chile, the Mayangna in Nicaragua and the Cree First Nation in Canada as well as the Ministry of Education, the Environment Unit and the National Cultural Centre in Vanuatu.

46. Designed as an indigenous knowledge reference for classroom use, LINKS recently launched the first publication in its new series on the knowledge of nature. This book, entitled "Reef and Rainforest: An Environmental Encyclopedia of Marovo Lagoon, Solomon Islands", is based on the knowledge of the seafaring people of the Marovo Lagoon, whose intimate knowledge of the marine environment and clan-based system of natural resource management is renowned. Elaborated with the University of Bergen, in Norway, the encyclopedia includes more than 1,200 terms and concepts for features of the natural environment, explained in both Marovo and English, with keys to corresponding terms in the Hoava and Vanunu languages. The book will be distributed free to schools throughout Marovo Lagoon, as well as elsewhere in Solomon Islands and the Pacific. It is also a useful tool through which the Marovo peoples can assert their continuing right to manage the resources on their territories.

47. The LINKS project is also producing a CD-ROM on the sophisticated knowledge of the ocean and the navigation skills possessed by the Pacific Islanders. Through animation, videos, photographs and texts, young people are familiarized with the vast stores of knowledge pertaining to traditional canoe construction and sailing techniques as well as navigation using stars, currents, wave patterns and knowledge of the behaviour of sea animals. In order to ensure the integration of the CD-ROM into Pacific curricula, an accompanying learning resource pack is being developed, which will include teacher and student manuals and other supporting pedagogical materials. After "Dream Trackers: Yapa Art and Knowledge of the Australian Desert", this CD-ROM will be the second in a series using new information and communication technologies to enhance traditional knowledge transmission.

48. The expert meeting on safeguarding the transmission of local and indigenous knowledge of nature and linking biological and cultural diversity, organized by UNESCO in cooperation with the Japan Centre for Area Studies and the secretariat of the World Exposition, is to be held in Aichi, Japan, from 14 to 16 April 2005 as part of the World Exposition on the theme of "Nature's Wisdom". The objective of the meeting is twofold. First, it intends to explore and document strategies and practices of transmitting local and indigenous knowledge systems in relation to biodiversity preservation and the sustainable use of natural resources. Secondly, the meeting aims at soliciting advice and input to the UNESCO programme on linking cultural and biological diversity. Cultural and biological diversity are intertwined in multiple and complex ways. Much biodiversity is created, maintained and managed by local communities, with language, knowledge and know-how as tools and conceptual frameworks. To ensure the continuing dynamism of local knowledge and views of the world within and beyond indigenous communities, steps must be taken to safeguard their transmission from generation to generation.

49. UNESCO addresses the concerns of the recommendation that it support intercultural and bilingual education programmes, in particular the right of girls to education,[10] through its ongoing programme on cultural and linguistic diversity in education. With a focus on promoting universally shared values and a culturally sensitive diversification of educational contents and methods, UNESCO is working

to promote quality education as a fundamental right for all by addressing a broad range of themes, including respect for cultural and linguistic diversity. Based upon the principles stated in its Universal Declaration on Cultural Diversity, UNESCO is committed to supporting member States wishing to encourage linguistic diversity, while respecting the mother tongue at all levels of education, wherever possible, to promote through education an awareness of the positive value of cultural diversity and to make full use of culturally appropriate methods of communication and transmission of knowledge.

50. While UNESCO's programme on cultural and linguistic diversity in education feeds into the organization's activities in implementing the United Nations Decade of Education for Sustainable Development, this specific recommendation will have to be further explored with the partner agencies, especially since no previsions were made in the two-year budget planning of the organizations for the period 2004-2005.

E. Culture[11]

51. UNESCO participates in the inter-agency task force on indigenous women and will explore this recommendation further with partner agencies.

III. Other significant information regarding indigenous issues within the United Nations Educational, Scientific and Cultural Organization

52. UNESCO continued to participate in the indigenous fellowship programme established and funded by the regular budget of the OHCHR. In 2004, UNESCO provided financial support and training services to nine indigenous fellows under the anglophone and the francophone programmes. The fellows stayed at UNESCO for a period of two weeks, interacting with UNESCO colleagues and pursuing their specific research interests. The evaluation at the end showed a highly positive appreciation of the stay, which the fellows considered to be an important experience of intercultural dialogue between themselves and various UNESCO colleagues. Several fellows were able to use the information obtained and contacts made to enrich the work of their respective associations.

53. UNESCO consolidated information on its activities within the framework of the First International Decade of the World's Indigenous People in a brochure that will be published in time for the fourth session of the Permanent Forum.

54. UNESCO significantly intensified its partnership and collaboration with the Permanent Forum as well as with its secretariat through (a) regular sharing of information on the implementation of the recommendations made by the Forum to UNESCO; (b) participation in its annual meetings or other events jointly organized by the Forum such as the conference on "Knowledge in the Next Generation: Major Challenges Regarding the Sustainability of Indigenous Cultures" held in Tromso, Norway, in 2004, or the workshop on free, prior and informed consent and indigenous peoples; and (c) involvement of Forum representatives in regional or international meetings hosted by UNESCO (see sect. I and II above).

[11] Ibid., para. 33 (a).

IV. Millennium Development Goals and indigenous peoples

55. UNESCO endorses the analysis made in the report of the Inter-Agency Support Group on Indigenous Issues on the Millennium Development Goals and indigenous peoples to the Permanent Forum as well as the recommendations proposed therein.

56. That report rightly pointed out the double challenge posed to the achievement of the Millennium Development Goals by indigenous peoples: on one hand they have the right to be fully included and to benefit from the global efforts to achieve the Goals, while on the other, their rights to define their own development path and priorities must be respected in order to ensure that the Goals contribute to the full realization and strengthening of the potential of these peoples.

57. The analysis points to the potentially serious contradiction between the holistic vision of development of indigenous peoples and the thematic, compartmentalized and quantified approach of the Millennium Development Goals. The report makes reference to a pertinent comment by an indigenous leader who believes that the key weakness of the Goals is that they do not question the mainstream development paradigm, nor do they address the economic, political, social and cultural structural causes of poverty.

58. The Inter-Agency Support Group agreed that a major challenge will be to interpret and qualify the Millennium Development Goals as related to the rights and priorities of indigenous peoples in a way that is relevant and attributes them a sense of ownership in the process as well as to articulate the Goals within international human rights standards. It will be crucial that the Goals be localized so that communities may also be beneficiaries in any aggregate improvements.

59. A number of recommendations in the report of the Support Group suggest ways forward that reflect UNESCO's approach. For example, the report recommends that partnerships with indigenous peoples build on the human rights approach to development followed by the United Nations, with the aim of empowering indigenous institutions, building on indigenous knowledge, practices and systems and strengthening indigenous economies and the capacity of indigenous peoples to engage in local and national planning processes and in global policy advocacy.

60. In that same spirit, the report states that at the local and national levels, there is a need to strengthen the institutionalized mechanisms for consultation and participation of indigenous peoples, building on the fundamental principles of free and prior informed consent and full participation in the development process. The Inter-Agency Support Group on Indigenous Issues supports the principle that this should be understood and implemented as a process rather than as a series of ad hoc events. The report concludes that partnerships at the international and national levels should increase efforts to support and build on indigenous peoples' articulation of their own path for development and should make every effort to provide adequate funding, technical and institutional support and training to assist those development efforts to achieve the Millennium Development Goals in a manner articulated by indigenous peoples.